

THE ROMAN MISSAL
RESTORED BY DECREE OF THE SECOND ECUMENICAL
COUNCIL OF THE VATICAN AND PROMULGATED BY
AUTHORITY OF POPE PAUL VI AND REVISED
BY ORDER OF POPE JOHN PAUL II

THE BOOK OF THE GOSPELS

FOR USE IN THE DIOCESES OF THE UNITED STATES OF AMERICA
ACCORDING TO THE SECOND TYPICAL EDITION
OF THE ORDER OF READINGS FOR MASS

NATIONAL CONFERENCE OF CATHOLIC BISHOPS



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* Ritual Masses are prohibited on Sundays during the seasons of Advent, Lent and Easter, on solemnities, on days within the Octave of Easter, on the Commemoration of All the Faithful Departed (All Souls), on Ash Wednesday, and during Holy Week. Even when ritual Masses are prohibited, however, norms in some of the individual ritual books allow one reading to be chosen from among those provided in the ritual Mass. (See *General Instruction of the Roman Missal*, nos. 352 and 372 and *Lectionary for Mass*, no. 88).

I. The Centrality of the Gospel in the Life of the Church and Her Liturgy

1. In the fullness of time, God “sent His Son, the Word made flesh, anointed by the Holy Spirit, to preach the Gospel to the poor, to heal the contrite of heart, to be a bodily and spiritual medicine, the Mediator between God and man . . .”¹ Entrusted by the Lord to his Apostles, this Gospel was set down by the Holy Evangelists in written form so that the events fulfilled in Jesus might be known and believed, and that through this belief every person in every time might “have life in his name.”²
2. Thus, the Church has received the Gospel from the Apostles to whom the Lord explained the Holy Scriptures.³ From that time onwards the Church has never failed to come together to read “what referred to him in all the Scriptures”⁴ and to celebrate the paschal mystery wherein “the victory and triumph of his death are again made present.”⁵
3. By the power of the Holy Spirit, the word of God proclaimed is the foundation of every liturgical celebration and “the rule and support of all our life. The working of the Holy Spirit precedes, accompanies, and brings to completion the whole celebration of the Liturgy. But the Spirit also brings home to each person individually everything that in the proclamation of the word of God is spoken for the good of the whole gathering of the faithful. In strengthening the unity of all, the Holy Spirit at the same time fosters a diversity of gifts and furthers their multiform operation.”⁶
4. From the time of the Apostolic Fathers, the Church has consistently read the Sacred Scriptures, especially the Gospels, as an integral part of the celebration of the Eucharist which helps to prepare the congregation for the Liturgy of the Eucharist itself. While the whole corpus of the Scriptures is venerated by the Church as the word of God, the Gospels have always been proclaimed as the very voice of her Bridegroom. Especially on Sunday, “the day of the Resurrection . . . the day of Christians . . . our day,”⁷ the Church proclaims the Gospel passages which are at the heart of her faith.⁸

THE BOOK OF THE GOSPELS

5. Formal liturgical books containing readings from Sacred Scripture have been common in the Church from the time of Saint Gregory the Great.⁹ In our

¹ Second Vatican Council, *Constitution on the Sacred Liturgy, Sacrosanctum Concilium*, no. 5.

² John 20:31; cf. Luke 1:1-4, Acts 1:1-2.

³ See Acts 8:30-31; Saint Irenaeus, *Adversus Haereses*, III, 2, 2 and 3.

⁴ Luke 24:27.

⁵ See Council of Trent, sess. 13, 11 October 1551, *Decr. De ss. Eucharist.* cap. 5; see also Second Vatican Council, *Constitution on the Sacred Liturgy, Sacrosanctum Concilium*, no. 6.

⁶ *Lectionary for Mass for use in the Dioceses of the United States of America (editio typica altera, 1998)*, no. 9.

⁷ Saint Jerome, *In die dominica Paschae*, II, 52; cf. John Paul II, Apostolic Letter *Dies Domini*, 2.

⁸ *Lectionary for Mass*, no. 65.

⁹ Saint Gregory the Great, *Homilia in evangelia*, 14,1.



Stay awake, that you may be prepared!

✠ A reading from the holy Gospel according to Matthew

24:37-44

Jesus said to his disciples:
“As it was in the days of Noah,
so it will be at the coming of the Son of Man.
In those days before the flood,
they were eating and drinking,
marrying and giving in marriage,
up to the day that Noah entered the ark.
They did not know until the flood came and carried them all
away.
So will it be also at the coming of the Son of Man.
Two men will be out in the field;
one will be taken, and one will be left.
Two women will be grinding at the mill;
one will be taken, and one will be left.
Therefore, stay awake!
For you do not know on which day your Lord will come.
Be sure of this: if the master of the house
had known the hour of night when the thief was coming,
he would have stayed awake
and not let his house be broken into.
So too, you also must be prepared,
for at an hour you do not expect, the Son of Man will come.”

The Gospel of the Lord.

The house built on rock, and the house built on sand.

✠ A reading from the holy Gospel according to Matthew

7:21–27

Jesus said to his disciples:
“Not everyone who says to me, ‘Lord, Lord,’
will enter the kingdom of heaven,
but only the one who does the will of my Father in heaven.
Many will say to me on that day,
‘Lord, Lord, did we not prophesy in your name?
Did we not drive out demons in your name?
Did we not do mighty deeds in your name?’
Then I will declare to them solemnly,
‘I never knew you. Depart from me, you evildoers.’

“Everyone who listens to these words of mine and acts on them
will be like a wise man who built his house on rock.
The rain fell, the floods came,
and the winds blew and buffeted the house.
But it did not collapse; it had been set solidly on rock.
And everyone who listens to these words of mine
but does not act on them
will be like a fool who built his house on sand.
The rain fell, the floods came,
and the winds blew and buffeted the house.
And it collapsed and was completely ruined.”

The Gospel of the Lord.

A LONGER FORM

You cannot serve both God and mammon.

✠ A reading from the holy Gospel according to Luke

16:1–13

Jesus said to his disciples,
“A rich man had a steward
who was reported to him for squandering his property.
He summoned him and said,
‘What is this I hear about you?
Prepare a full account of your stewardship,
because you can no longer be my steward.’
The steward said to himself, ‘What shall I do,
now that my master is taking the position of steward away
from me?
I am not strong enough to dig and I am ashamed to beg.
I know what I shall do so that,
when I am removed from the stewardship,
they may welcome me into their homes.’
He called in his master’s debtors one by one.
To the first he said,
‘How much do you owe my master?’
He replied, ‘One hundred measures of olive oil.’
He said to him, ‘Here is your promissory note.
Sit down and quickly write one for fifty.’
Then to another the steward said, ‘And you, how much do you
owe?’
He replied, ‘One hundred kors of wheat.’
The steward said to him, ‘Here is your promissory note;
write one for eighty.’
And the master commended that dishonest steward for acting
prudently.
“For the children of this world
are more prudent in dealing with their own generation
than are the children of light.
I tell you, make friends for yourselves with dishonest wealth,
so that when it fails, you will be welcomed into eternal
dwellings.

The person who is trustworthy in very small matters
is also trustworthy in great ones;
and the person who is dishonest in very small matters
is also dishonest in great ones.
If, therefore, you are not trustworthy with dishonest wealth,
who will trust you with true wealth?
If you are not trustworthy with what belongs to another,
who will give you what is yours?
No servant can serve two masters.
He will either hate one and love the other,
or be devoted to one and despise the other.
You cannot serve both God and mammon.”

The Gospel of the Lord.

OR

B SHORTER FORM

You cannot serve both God and mammon.

✠ A reading from the holy Gospel according to Luke 16:10–13

Jesus said to his disciples:
“The person who is trustworthy in very small matters
is also trustworthy in great ones;
and the person who is dishonest in very small matters
is also dishonest in great ones.
If, therefore, you are not trustworthy with dishonest wealth,
who will trust you with true wealth?
If you are not trustworthy with what belongs to another,
who will give you what is yours?
No servant can serve two masters.
He will either hate one and love the other,
or be devoted to one and despise the other.
You cannot serve both God and mammon.”

The Gospel of the Lord.

